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UNITY

VOLUME XLIII. THURSDAY, AUGUST 17, 1899. NUMBER 25.

A New York Baptist minister has already indicated his intention of taking seriously the suggestion of Mr. Moody, i. e., the establishment of church roof gardens in our cities, where the tired and the crowded may seek escape from their unfortunate environment, and under the cool sky refresh themselves with good company and the cooling drinks that do not degenerate. This is another illustration of that new spirituality that seeks to establish the kingdom of grace and good-will here and to establish it by means of the commonplace and through familiar instruments.

Hugo Grotius, born on the tenth of April, 1583, who was imprisoned for his religious opinions, escaped from prison in the chest used for conveying his books and linen, in which he was placed by his faithful wife, she remaining to take the place of the captive, is being remembered with fresh gratitude in these days as the author of one of the first books setting forth the horrors of war and pleading for international peace. He was learned in many ways, a man of noble power, but to-day he is most beloved as the earlier herald of that peace which must become universal. The Czar of Russia stands at this end of the line that reaches to Grotius at the other.

"A projectile, weight 2,370 pounds, to be thrown a distance of twenty-one miles, the highest elevation of its flight being over five miles." This is the promise of Major James M. Ingalls for the new gun that is being erected in the line of the defenses of New York. It is to be a sixteen-inch gun, the largest in the world. The best mark yet reached by an English gun has been twelve miles, and Major Ingalls had calculated the flight of the ball within one hundred and fifty yards. All these facts are interesting, but not inspiring. The safety of New York harbor lies not in the power of its guns and the glory of the United States comes not through the dexterity of its gunners. All this is well but not very well, and the world waits for something better at our hands than this.

Some of the people of New York seem much exercised over the emigration of W. W. Astor, who has recently sworn his allegiance to the Queen of England. Some of his neighbors feel so badly about it that they have recently burned him in effigy. But the doors of the United States should swing as easily outward as inward. We who have received such splendid tides of life through the gates of emigration should not begrudge an occasional emigrant to the country that has given us so many. For every millionaire that represents exhausted forces or a deteriorating line, that we give to England, England has given us ten thousand stalwart, industrious working men, who represented splendid potencies on the rising scale of evolution.

In the death of Daniel G. Brinton America has lost one of its scholarly leaders. Dr. Brinton's work in ethnology and anthropology aggregates some twenty books. His conclusions have not always proved acceptable to his fellow students, but they have been contributions to the problems in hand. His work on "The Religions of Primitive Peoples" forms the second series of lectures in the American lecture series on the "History of Religions," in which Rhys Davids' book on "Buddhism" and Dr. Cheyne's book on "The Jewish Religious Life After the Exile" form the first and third volumes. Dr. Brinton finds himself in eminent company in this series, but he was a man among men as well as a scholar among scholars, an earnest, active worker for free thought in religion and high standards in the civic and business relations of life.

Jacob A Riis, in the August "Atlantic," uncovers anew the iniquity of the sweat shop. In this article he tells us that "back of the manufacturer there is still another sweater, the public; only by its sufferance of the bargain counter and the sweat shop made goods has the nuisance existed as long as it has." The placing of responsibility upon the consumer is practically an appeal from the court of "supply and demand" in business to the court of "live and let live." The Consumers' Leagues now being organized in our cities are to be interpreted as a notice on the part of the defendants of a change of venue. The complexity of modern civilization forcibly reveals the inadequacy of the rule "sell at the highest market and buy at the lowest;" and another rule is taking its place, "Be satisfied with what your goods are worth when you sell and be willing to pay what the goods are worth when you buy," or, in still other words, we are almost ready to believe in the Golden Rule and apply it to the everyday affairs of life. Mr. Riis furnishes another case of curious ethical confusion. A robber and a murderer was recently given over to the police by his "girl." Her own justification of this act was, "He was good to me, but since he robbed the church I had no use for him." Confused as this conscience was, this man, who perhaps more than any other man in New York knows "how the other half lives," says:

"Stunted, bemuddled, as they were, I think I should prefer to take my chances with her rather than with the woman of wealth and luxury, who, some years ago, gave a Christmas party to her lapdog, as on the whole the soundest of the two, and by far the most hopeful."

Dr. Barrows, president of Oberlin, is now giving a series of six lectures on Christianity and Buddhism at the University of Chicago. Since Dr. Barrows' trip to India and elevation to the lectureship on comparative religions in the University of Chicago, he has written and spoken much in the way of a comparison between

Jesus and his system and the other great teachers and systems of religion. Dr. Barrows is nothing if he is not rhetorical. He delights in nothing so much as in sharp antitheses and vigorous contrasts, and one reading the abstracts of these lectures furnished us through the papers cannot help but feel that unconsciously he has yielded to these temptations by not only idealizing his Christ, but identifying Christianity with the ideal Christ, while at the same time holding hard on to the grim facts, even the traditional rumors of defects and blemishes on the other side. For instance, Dr. Barrows, with a confidence we do not find in any of the best authorities on Buddha, tells us with apparent confidence that "the earlier years of Buddha were a life of carnal indulgence," that he was "an Oriental prince brought up in eastern luxury, living for years with many wives in his harem," and that it was really out of the misery and his sensual existence that he hurried off into the wilderness. He does not hesitate to use such harsh words as "reformed libertine" concerning Buddha, while a little farther on he talks of Buddha as the most remarkable man that Asia ever produced. This can be true from his standpoint only by the assumption that Jesus was not a man, and consequently not an Asiatic. While, on the other hand, Mr. Barrows does not hesitate to find in Jesus "no consciousness of sin, no crises or revelation." Even the temptations in the wilderness, as described in the New Testament, in Dr. Barrows' hands cease to be temptations. We are not interested in this effort to establish truth by contrast. We simply note with sorrow the strong theological bias and appeal to popular prejudice and unscholarly conclusions in these lectures that are clothed with the dignity of the university prestige and are supposed to carry with them academic accuracy and fair mindedness. When the university speaks on these subjects it ought to speak in such a way that the scholarly man on both sides would confess to the fairness of the treatment. As it is one must wait until a Buddhist who is as eloquent and partial as Dr. Barrows is a Christian is heard from.

What Has Been Accomplished?

After long weeks of respectful and dignified consultation, the great Peace Congress at The Hague has come to a close. The deliberations of this congress were necessarily held, for the large part, behind closed doors, and both the discussions and the votes must have proceeded not only with deliberation, but with caution. In view of the meager reports and still more on account of the nearness in time it would be reckless for anyone to try to sum up the results of this congress just now. But even at this disadvantage we venture the assertion that more has been accomplished than is now apparent or than any mind at the present day can estimate. Twenty-five, or, better yet, fifty years hence the historian will look back upon this congress and will venture to speak of it in terms which now we dare not use. Putting the legislative results at minimum, admitting that few direct results have been obtained, still the great, beautiful and commanding fact remains that the congress has been held, that over a score of the great powers of the world were represented, that great statesmen, poets, philanthropists and economists gave to it, in one way or another, their best thought and their highest consecration. It is glory enough to know that the congress was held at all, that the delegates met as strangers and parted as friends, that they came with distrust in their hearts and separated with love and confidence. Enough to know that the current literature of the civilized world has been colored by the congress, that the telegraph, whose messages of war and discord have wearied the world, has been ticking off its tidings of peace and peaceful consultations. The horrible reality of war has been held up in its true light and the mighty logic of peace has been more clearly stated.

We live in the day of electricity. Human thought and human life move rapidly. The beginning has been made. Who dare indefinitely postpone the desired consummation?

The congress at The Hague set itself to three great problems: 1. Disarmament, or at least the reduction of the standing armies of the world. 2. An amelioration of the horrors of war. 3. Prevention or the establishment of principles of arbitration as a substitute for the "dread arbitrament of the sword." In all three directions prophetic results have been attained. In the first direction the problem was confessedly too great for immediate action, perhaps even for any definite suggestion, but the horrible figures of the standing armies of the world have been republished, the burden of the taxation confessed, and the suggestion has been made and something will come of it.

Under the second head much has been gained: The further application of the triumphs of science to the arts of murder has been checked, dealing death from balloons, noxious gases and infernal bullets that give "unnecessary" (!) mutilation is discountenanced, and it is hoped will be forbidden.

In the third direction much has been gained. Our readers will find in the daily papers the action concerning arbitration, but that Supreme Court of Nations that will amicably settle the disputes between nations, as now the supreme courts within the nations settle the disputes between individuals, is in sight, it is here. The congress has brought the subjects not only down to date, but up above the level of popular conscience and popular intelligence. We must wait and let its leaven work in the human heart until more individuals grow sick over the tales of war, disgusted with military parades, distrustful of the civilizing power of powder and the humanizing influence of the sword. We must now enter upon a campaign of education among the parliaments and congresses of the world, leveling up the politicians, rebuking the partisans, shaming those who, while they profess to believe in the gospel of love, still accept as inevitable the gospel of force.

The congress at The Hague has not been overestimated. It cannot be overestimated. Its work, however meager when compared with the high hopes it inspired, is probably greater than the most ardent friend dared estimate. Let us rejoice that it has been given us to live in the year eighteen hundred and ninety-nine, the year of the Peace Congress at The Hague.

Correspondence.

Tower Hill Notes.

The subject of our study for the past two weeks has been the "Prophets and Poets of the Old Testament."

To the average person who has gone through the routine of the old-fashioned Sunday-school, and whose mind is still clogged with the theological and supernatural interpretations which it has bequeathed to us, there would be no suggestion, upon reading the title of this course of lectures, of the spiritual and historical revelations that came to us.

The scholar who understands the methods and the intricate labor of the higher critic will appreciate what a tremendous task Mr. Jones undertook when he attempted to present this subject in eight lectures. Yet only by hearing the glowing praise and satisfaction expressed throughout the class could one be convinced of the extent of his success.

The great feature of Mr. Jones' genius in dealing with these ancient characters was his ability to clothe them in flesh and blood.

He took them out of that spectacular and supernatural setting which so long has removed them from warm human fellowship, and presented to us men of intelligence, of foresight and intensely human spirit.

As he read to us passage after passage our hearts were enkindled with the fire of the patriot and the patriot bard, or enlarged by the universal grandeur of some soul that could not endure the narrowness and sectarianism of his time, or thrilled with the courage of the moralist, though but a "dresser of sycamore trees," who dared to utter his protest in the very face of royalty.

How sublime did Jeremiah rise before us in his statesmanship, his loyalty and untiring labor of love for his people; he to whom "the ashes of Jerusalem were dearer than the splendors of a foreign court."

Under such treatment one could not help feeling that humanity had essentially the same traits then as now; that the problems, social and political, with which men grappled in those ancient communities bore a startling resemblance to those of America today, and the fire that blazed forth into undying utterances from the hearts of Israel's noble sons was of the same divinity that hallows to us the names of Washington and Lincoln, of Daniel O'Connell or Wm. Lloyd Garrison, and those of the present whose voices are heard in the cause of the oppressed, for political purity and high national ethics.

One is so thankful for the uplight and inspiration of the first two weeks spent with the minor poets of America and England, but words cannot express our joy in having the Hebrew scriptures redeemed from the disgrace into which our ignorance had cast them through our revolt from an old and worn-out theology. Our soul is gladdened to have these time-honored Bible personalities, made dear to us by the associations of a father's and a mother's religion and our own youthful devotions, restored to us again with the grander conceptions of the higher criticism.

As students we are glad to learn that not Greece alone, but Israel, has a literature rich in spiritual and philosophical thought whose influence upon the world has been marvelous.

ADOLPH ROSBACH.

Good Poetry.

Her Pity.

This is the room to which she came that day,—
Came when the dusk was falling cold and gray,—
Came with soft step, in delicate array,
And sat beside me in the firelight there;
And, like a rose of perfume rich and rare,
Thrill'd with her sweetness the environing air.

We heard the grind of traffic in the street,
The clamorous calls, the beat of passing feet,
The wail of bells that in the twilight meet.

Then I knelt down, and dar'd to touch her hand,—
Those slender fingers and the shining band
Of happy gold wherewith her wrist was spann'd.

Her radiant beauty made my heart rejoice;
And then she spoke, and her low, pitying voice
Was like the soft, pathetic tender noise

Of winds that come before a summer rain;
Once leap'd the blood in every clamorous vein;
Once leap'd my heart, then, dumb, stood still again.

—PHILIP BOURKE MARSTON.

When we two parted
In silence and tears,
Half broken-hearted,
To sever for years,
Pale grew thy cheek and cold,
Colder thy kiss;
Truly that hour foretold
Sorrow to this!

The dew of the morning
Sunk chill on my brow;
It felt like the warning
Of what I feel now.
Thy vows are all broken,
And light is thy fame;
I hear thy name spoken
And share in its shame.

They name thee before me,
A knell to mine ear;
A shudder comes o'er me—
Why wert thou so dear?
They knew not I knew thee
Who knew thee too well.
Long, long shall I rue thee,
Too deeply to tell.

In secret we met;
In silence I grieve
That thy heart could forget,
Thy spirit deceive.
If I should meet thee
After long years,
How should I greet thee?
With silence and tears.

—*Lord Byron.*

One of the wisdoms which comes latest in life is the discovery that there is nothing fundamentally wrong in people's not liking us. They have doubtless missed a great opportunity—at least, it is natural for us to feel so. Whether they ever realize how much they have lost depends a great deal on our manner of treating the situation. Far more humiliating oftentimes are the self-discoveries we make through some of our admirers than those made through folks who stand off from us. He has lived to little purpose who has taken no warning from some of the favor that has come to him. For the average run of mankind it would seem that about the only chance for them to ever get themselves into any perspective is to have someone dislike them. They may, at the first, smart under the experience, and purpose many foolish retaliations, but their minds will gradually cool off into curiosity as to the reasons for the dislike, until there dawns on them what others have been seeing in them for years, and, seeing this, they wonder, with a silent gratitude, how people ever put up with them as long as they have.—*Sunday-school Times.*

The Pulpit.

The English Bible.

The Story of the Bible Told from the Standpoint of Modern Scholarship.

BY W. L. SHELDON, LECTURER, ETHICAL SOCIETY, ST. LOUIS, MISSOURI.

VI.

THE MESSIANIC EXPECTATION.

I touch on a delicate and difficult problem in the theme before me in this lecture. In this study of the History of the Bible we are coming now to the issues which have convulsed nations and caused the rise and fall of kingdoms. But my aim will be to present you, as far as lies in my power, the facts as they have been unfolded by the new scholarship. It is with facts rather than doctrines that we are concerned.

The basis of the Messianic expectation is usually sought for in the well-known and beautiful language of the "Second" Isaiah:

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished; that her iniquity is pardoned; that she has received of the Lord's hand double for all her sins. The voice of one that crieth, Prepare ye in the wilderness the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted and every mountain and hill shall be made low. And the crooked shall be made straight and the rough places plain; and the glory of the Lord shall be revealed and all flesh shall see it together; for the mouth of the Lord hath spoken it. Oh, thou that tellest good tidings to Zion, go thee up into the high mountain; oh thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid. Say unto the cities of Judah, behold your God! Behold the Lord God will come as a Mighty One and his armies shall rule for him. Behold his reward is with him and his recompense before him. He shall lead his flock like a shepherd, he shall gather the lambs in his arm and carry them in his bosom and shall gently lead them that give suck."

They are the words, if I remember correctly, which make the starting point of Handel's Messiah. You notice, I say, that they were the basis of a Messianic Expectation; but observe carefully that there is naught in them concerning what we should now think of as a personal Messiah.

This language of the prophet was spoken at an eventful epoch in the world's history. It was near the close of the period of exile for the Jews at Babylon. They had been there for a period of fifty years, away from their dear land and city, captives among a people who knew not Yahweh, the God of Israel. And now with singular foresight, a new prophet had arisen among the exiles who saw the doom which was to overwhelm the empire of Babylon. It was characteristic of these old monarchies in the East, that they had vitality for only a limited period; after which, decay was sure to set in, and some other great leader of a sturdier people would arise from outside, to set up a new kingdom and to destroy the one in decay. Already, as this prophet was speaking, the storm-cloud of the new leader's armies was on the horizon. His name was in people's mouths. The prophet had heard it and could see what was approaching. The armies were drawing nigh from the East. Babylon was to fall and the exiled Jews to go free. As if speaking for the Lord, the prophet anticipates the coming of Cyrus from Persia, saying:

"I have raised up him from the north and he shall come. From the rising of the sun shall he call upon my name, and he shall come upon princes as upon mortar, and as the potter treadeth clay. I have raised him up for victory and I will make straight all his ways; he shall build my city again, and he shall let my exiles go free. I am the Lord that saith of Cyrus, he is my shepherd and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built, and to the temple, thy foundation shall be laid again."

It is the language of the prophet, who goes under the name of the Second Isaiah. His expectations, to a limited extent, were realized; the exiles were "Let go free," and they went back to rebuild the city of Jerusalem. All the "comfort" which had been promised, to be sure, did not come; but of that I will speak later.

Almost a hundred years went by before Jerusalem was fully restored, the temple built and the Jewish Church established.

The historic books of the Old Testament close with that eventful epoch, around the date 444 B. C.

The next great date in the history of the Bible is connected with the year 4 B. C., which is now looked upon as having been the birth year of Jesus of Nazareth, and around which we associate the appearance of Christianity.

Humanly speaking I shall deal with Jesus as the last of the prophets, no less and no more. But this attitude is not necessarily in conflict with a further supernatural interpretation by which many see a great deal more there. That is strictly a problem of theology, and with that I am not here concerned. In my own mind I take comparatively little interest in the doctrinal disputes on this subject. I stand outside, or apart from both attitudes. Every event in history may have a natural and a supernatural interpretation. Whether you take one of these interpretations, or both of them, is for you a matter of choice. The doctrinal problems are not solved by study of the Bible. They belong rather to the realm of metaphysics. As to how much or how little there was of God incarnated in Jesus I leave you to decide for yourselves.

It is doubtful whether a single statement which I am making in these lectures might not be accepted by certain of the clergy of this country, as well as of Europe, who are in good and regular standing in the orthodox church.

It is known that the general standpoint which I am unfolding to you, concerning the Bible, has been spreading among educated people throughout Christendom, and that it is gaining in influence in this country, although it is more prevalent among the scholars of Europe. I merely wish to make you see that the standpoint from which I am giving these lectures is not one which you need be afraid of, as if it were coming from just one person, as it were, and which, therefore, must be taken with caution. It is a tendency of thought throughout Christendom, which I am describing to you.

I say to you, therefore, that those who choose to accept the Bible as the "inspired word of God" need not necessarily be anxious or seriously concerned lest they become radicals or atheists. And those who are radicals, wishing to look upon the Bible as the "word of man," need not be alarmed lest I should be trying to win them over to a basis of supernaturalism. I am presenting you an array of facts and a certain natural connection between facts, and nothing more.

We have come to a most important event in the history of religious thought—in social and political history as well as in the history of the Bible. I take the year 4 B. C. as the new starting point and ask myself what was the general attitude of mind among the people in Judea, or around Jerusalem, at that time: and raise the question whether it can be accounted for by what is contained in the Old Testament, or in that portion of the Bible which had been written up to the year 444 B. C.

In the first place, we come upon a belief quite general among the people of the time, in a future resurrection of the dead and in a personal immortality. Now, what am I to make of this?

Surely, when once such a belief has established itself, it must have important influence. Yet it is the growing opinion of scholars that in no single passage of those portions of the Bible which had been written up to the year 444 B. C. with the establishment of

the Jewish Church, is there a plain statement of such a belief. It was not the general belief of the great prophets of the Bible, nor of Moses, nor of the writers of the historic books of the Bible.

Bear in mind, as I have told you, that only about two-thirds, or at the most three-fourths, of the Old Testament had been written at that time. The Bible did not come to its present state until about 250 years after. It was during these 250 years that most of the "Psalms" were written, that the "Book of Proverbs" was made up and probably that the Book of "Job" was written, as well as some of the books by the "minor" prophets. Yet the opinion is also growing very strong that there is not a clear intimation of this belief of immortality, or the resurrection of the dead, even in any of the Psalms. Most of the books of the Bible written during that 250 years, are in keeping with the spirit of the earlier portions which had been written before that time. Only in two or three instances do we have a striking exception to this. But in these exceptions we do come upon this other belief.

Furthermore, at this epoch, we meet with the kindred beliefs in the coming of a final Judgment Day, with a heaven awaiting the souls of the righteous, and a hell awaiting the souls of the wicked. Naught of this likewise is to be found in the Bible as it had been written up to that year 444 B. C.

Besides this, and most striking, we come upon a host of new names of angels, with a complete angelology. Yahweh, the God of Israel, is not alone, although he is supreme as God. At this time we find the people thinking of hosts of inferior beings surrounding their God—an angel world; and this angel world is divided up into a hierarchy, with leaders, each having his special name and possibly special characteristics or with special functions to perform. There is also a division between the good angels and the bad angels, so that we have a host of evil spirits with a hierarchy and a leader or prince over them.

One of these princes of the angel world, including both the good and evil angels, apparently was a household name among the people of this time and was playing a most important role in the beliefs of the people. It was Satan, the evil spirit. Now all this angelology with its divisions, its cohorts or armies, with princes and leaders, such as we find for instance in Milton's "Paradise Lost," all this was something foreign to the Old Testament when the Jewish Church was first established. It is possible that Satan is mentioned by name two or three times by the prophets, scarcely more. There is, in a general way, allusion to "angels" who may have come to earth as messengers of Yahweh, but they are not individualized. It was evidently a subordinate or minor feature in the older religious beliefs.

All this has to be accounted for as having grown up since a canon of scripture was adopted, and after that epoch at which the historic books of the Bible come to an end.

Humanly speaking, Christianity as a religion would be incomprehensible to us and its rise without meaning, if we connect it with Judaism at the time when the historic books of the Old Testament came to their close. It belongs to another world, rather than to a Jerusalem of 444 B. C. The popular state of mind to which it addressed itself cannot be found in the Old Testament.

Only, therefore, as we get an insight into that epoch between 444 B. C. and the birth of Jesus, can we have any sort of understanding of the rise of Christianity. Bear in mind that in studying the rise of a new religion, almost as much importance has to be attached to the general attitude of the mind of the people when it arose, as to the new teachings of that religion itself. These "teachings" are addressed to what the people are thinking about. Therefore, I say, that "humanly speaking," we must find the background for the rise of Christianity in what had been going on during these four preceding centuries, after the larger portion of the Old Testament had been written and after the great prophets had spoken.

In a certain way the transition ages of history are more important for study than what we call the "epoch making" ages. But they are not so easy to investigate or to understand, for the very reason that the events of these ages do not center around a few leaders, or one leader. You cannot get your perspective as easily; you are not able to fix on certain striking events out of which all the others are to be explained.

But I have not touched on another popular faith of that new epoch. What shall we say as to the expectation of a Messiah? We have reason to believe that the atmosphere was full of talk at that time, about the coming of a new prince, the "Anointed One" who was to be Israel's "Deliverer." The humble peasants around the Lake of Galilee, as well as the sages of Jerusalem, were both talking of this. There was an atmosphere of expectation, as if at last the Messiah was coming.

It may seem somewhat strange to you when I assert that there is comparatively little in the Old Testament concerning the coming of such a Messiah; and still less will you find there, if you judge only by the great prophets, or by those portions of the Bible which had been written before the restoration of Jerusalem. This expectation of the coming of a Messiah must, therefore, be accounted for during this transitional epoch in the four centuries to which I have alluded.

It is with the Messianic Expectation that I have now to deal; and I want to make you understand at the outset that the Messiah-idea, as such, probably did not hold quite all that importance in the minds of the Jewish people in those days that we are inclined to attribute to it. The coming of Jesus, to whom the name of the Messiah has been so extensively attached, has lead us possibly to exaggerate the feeling of interest concerning that belief as it prevailed at the time when Jesus appeared. But it was one of the popular beliefs of the people at that time. There was an air of expectancy. The feeling was abroad that the Deliverer was coming.

At the outset I must also rather surprise you perhaps, by saying that of *Jesus*, as the Messiah, there is no intimation whatsoever anywhere in the Old Testament. Neither prophet nor priest, neither people nor the leaders of the people had ever dreamed of a suffering Messiah. Such a thought apparently had never entered the heads of the Jewish people. There was no anticipation of a Jesus as a Messiah. It was of another kind of person altogether that the people of that day were thinking. And we see even in the gospels of the New Testament, how the disciples of Jesus themselves, began also to think of their Master as one who would fulfill the popular expectations and become a real prince, an earthly Deliverer; they, too, had no thought of a suffering Messiah.

Have we any clew anywhere to these changes which had taken place in the minds of the people? Yes, I answer, we have. The clew is not to be found in the great prophets of Judiasm, nor in the Bible as it existed when Jerusalem was restored. But if you had been living a hundred years ago and had bought a copy of the Bible in the English version, you would have found in the middle of it, just between the Old and the New Testaments, a number of books which might have been in fine print, but which are no longer there. Most of these books were written during that four hundred years in the Transition-Age leading up to the birth of Christianity. They go under the name

of the "Apocrypha," as you know. For some reason they were not looked upon as sacred or inspired quite to the same extent as the other books of the Bible, so that now they are omitted altogether.

I look upon this as something of a misfortune, because they would be like a key by which to understand the New Testament better. Some of these are books of history; and on the whole the history there is far more accurate than what you have in the other books of the Old Testament. Some are collections of wise sayings; one of them is called "Ecclesiasticus," and contains a great deal of the most profound wisdom, as fine as anything in the Book of Proverbs. Then there are other collections of Psalms there, as well as other "Prophecies." If you were to read this literature you would find a number of the connecting links between the Old and the New Testaments. It is in these books, for instance, that you come upon the whole doctrine about the resurrection of the dead. the immortality of the soul, a judgment day, a heaven and a hell. You see how these beliefs had been growing up and spreading abroad among the people after the new temple had been built and the Jewish Church had been established.

In one of these books, if not in a number of them, you come upon a motive practically never appealed to by the great prophets of former times—the motive of reward in a second life as a return for one's righteousness in this life on earth.

In the great prophets, immortality was for Israel, the people Israel, that is to say, the nation or the national life. But now the language was being applied to the individual Israelite. I read, for instance, in one of these books called the "Wisdom of Solomon," written in this transitional epoch:

> "The souls of the righteous are in the hands of God and there shall no harm touch them. In the sight of the unwise they seemed to die; and their departure is taken for misery. But they are in peace. For though they be punished in the sight of man, yet is their hope ever of immortality. Having been a little chastised they shall be greatly rewarded."

Where had this belief come from? Even its germs are scarcely to be found in the teachings of the "Law" or the Older Prophets. The answer is pretty clear; it came from the outside.

Keep in mind that after the restoration of Jerusalem and the foundation of the Jewish Church, the people were subjects of a new empire, that of Persia; and they remained subject to this empire, in one way or another, down to the rise of Alexander the Great.

You will recall what was the religion of the people of Persia—Mazdaism, or the religion of Zoroastar. Now, in the teachings of that religion, we find just these special elements which were wanting for the most part in the sacred books of the Jewish Church. In the teachings, for example, of the religion of that other empire, we come upon the great doctrine of antagonism between light and darkness, of good spirits and of evil spirits. It is there that we find the angelology, and there that we come upon the complete doctrine of resurrection and immortality. It is there that we meet with a judgment day, a heaven and a hell. It is there that we find the angels divided into cohorts or armies, with their princes or leaders as soldiers and courtiers around a heavenly throne.

Beyond almost any doubt, it was through that source that this belief in another life, in a heaven and a hell, in a judgment day and in an angelology, crept into Judaism. It came undoubtedly at first through the people, I fancy, rather than through the scholars or the priesthood. Hence it is that we find little of it in the Psalms written at that time; hence it is that we discover a great school in Jerusalem, even at the time of Jesus, who, as conservatives, rejected all these new features, accepting no belief in a resurrection, a judgment day, a heaven or a hell. The scholars of Judea, with the priesthood, had been able to keep their belief in God clear and pure, untinctured with idolatry or with Polytheism. Yahweh, the God of Jeremiah, was still the God of Israel. But the plain people had asked for more, or had hungered for more; and they breathed it in from the atmosphere surrounding them, not with a thought of a radical change in the religion to which they adhered, but as an additional feature which made their religion more human and real to them.

Of the belief in a Spirit of Evil we see traces faintly marked in the older teachings of the Bible. But it had been a subordinate element and not of much consequence. Now, in this transitional age what had been a minor feature, handed down possibly from a prehistoric spirit-worship, when all gods may have been looked upon as agencies of evil, this other phase had come to take prominence, ranking next in importance to the belief in the one God. Next in significance to Yahweh himself, in the minds of the people, came this belief in a mighty Spirit of Evil—Satan. The supernatural world had been made alive again for the peasants of Galilee and for the populace of Jerusalem. They had lost their plural-god, but they had got him back in another form, as you see.

The belief in a clear, pure, transcendant monotheism must always be the belief of a few. The majority of men, I fancy, to the end of time will people the supernatural world with beings of many kinds, giving them names and attributes, and perhaps be more inclined to pay attention to them than to the one divine supreme Power over all.

I speak of this because it shows that when the new teachings were to arise in the new Christian Era, there was something concrete in the minds of the people to which they would appeal. In a sense the great prophets of old had been so aloof from that concrete phase which the mass of the people demanded, that they had never really won a controlling influence over the people.

Most striking of all is a new kind of literature which developed during these centuries of which I am speaking. And it is in this essentially new form of literature that we find our cue, or starting point, to the great change which was to come with the appearance of Jesus.

I told you that the men whom we call by the names of prophets in the Old Testament had not been "prophets" in our sense of the word. Foretelling the future had been a very minor feature of their utterances. The great point of what they had done was in the line of ethical judgments, as I told you. In so far as they talked of the future, it was usually in only a general way as pointing out the doom awaiting wickedness, while holding out a hope for glorified Jerusalem through a survival of the remnant of the righteous.

But now the real "prophets" were to come; the teachers whose chief purpose was to foretell the future. I am speaking of the so-called Apocalypses which appeared in this transitional age. The authors of these writings gave just what the people wanted. They did not denounce, they did not hold threats of judgment over Israel; but they held out definite promises of what was going to take place within a definite time. They told it in visions, and these visions passed into the minds of the populace in a way that the teachings of the great prophets had never done.

Our cue to the great new age which was coming lies in this apocalyptic literature. Strangely enough, just one of these books crept into the sacred canon of scripture. Why this happened we cannot say. It is not really in keeping with most of the Old Testament, and stands by itself in our scriptures.

I speak of this because we have assurance that at about the time of the Christian era, among the mass

of the people, it was about the most popular book in the Bible. And yet, oddly enough, it was the last one to have been written. Around the Lake of Galilee and in the city of Jerusalem the visions of this book were talked of and dwelt upon as naught else in the sacred scriptures.

It may seem a strange statement, when I assert that the popular beliefs of the mass of the people throughout Christendom to-day come more from this one short book, the last to have been written, than from all the other books of the Old Testament taken together. And yet to-day it is largely a book which is handed over to the children. It ranks, to a certain extent, with the Book of Jonah. If I asked you offhand what comes up to your mind as a picture from your childhood recollections of the Bible next to the story of Jonah, you would probably say, "Why, it is Daniel in the lions' den."

You know, of course, that it is of the book of "Daniel" that I am speaking. Now, in this book you see the age of transition plainly written there. The cue is before us. In this book we have the doctrine of the resurrection of the dead, the belief in immortality, the judgment day and the scheme of angelology. It is there that we read of angels and archangels, and it is there that we come upon that singular phrase which is to mean so much, "The Son of Man." It is a book of prophecy and nothing else, designed to foretell the future and to announce what was to come.

In it we see the Messianic Expectations much further advanced than we find them in the older prophets. In fact, it is a new and changed world into which we are introduced when we come upon this Book of Daniel. It should have gone with the Apocrypha and not have ranked with the grand old prophets of Israel. You remember the dreams and visions which you find there and of the interpretations put upon them. The author revels in mystical numbers; and the book has been, and is to-day, a perfect gold mine for cranks of all shapes and kinds. They have turned these facts inside out, and have found endless meanings in them; they love this book as they love nothing else in the whole Bible. I know not how many new sects may have arisen because of the fanciful interpretations put upon the mystical prophecies of Daniel.

The author writes as if living in the time of the Exile at Babylon, whereas, as we know practically for a certainty, the book was written hundreds of years after the Exile—probably about 160 years before the Christian era.

Along with this Book of Daniel should go another which probably had even greater influence on the masses of the people of the age preceding the coming of Jesus, but which for some reason was never taken into the canon of Sacred Scripture. It goes under the name of "The Blessing of Enoch." I regret to say that I have not been able to lay my hands upon a translation of this book, but from all accounts it "out-Daniels Daniel," and gives visions galore. It is something of a pity that this book has not been preserved in our Bible, so that we might have the connecting links between the Old and the New Testament all before us. We should then understand better what the masses of the people were thinking about at the time of the Christian era; because we must remember that Jesus spoke to the people and had little influence over the priesthood or the philosophers in Judea or Jerusalem. Only, therefore, as we understand what the people were thinking about at that time, can we understand Jesus and the rise of Christianity.

We must remember that it is possible for persons theoretically to take a whole literature, as all are alike sacred thinking of it all as the inspired word of God. But when you get right down into the hearts of such persons, you will usually find that only about a quarter of that whole literature appeals to them. The rest they accept theoretically, but make little use of. This is true to-day of Christendom with regard to the Bible, including the New Testament. And it was true at the time of the Christian era in regard to the Bible existing then, the Old Testament. The attention of the masses of the people at that time, who theoretically believed in the whole of the sacred scriptures, was upon one very small portion of these scriptures.

By turning back to the one Apocalypse of that age which is at hand, that of Daniel, I need scarcely more than mention it in order to revive it in your memories. You recollect the vision of the statue of which Nebuchadnezzar dreamed—the head of fine gold, the breast and arms of silver, the thighs of brass, the legs of iron and the feet part of iron and part of clay. You remember, too, the explanation of that famous handwriting on the wall and the interpretation, "Thou art weighed in the balance and found wanting." You will recall the vision of the "Beasts" and of the "Ancient of Days" whose garment was white as snow. And you remember the language of the prophet as he says:

> "I saw in the night visions, and behold there came with the clouds of heaven one like unto a son of man, and he came even to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory and a kingdom that all the peoples, nations and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."

We come upon these mystical numbers where the prophet says:

> "Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression and to make an end of sins and to make reconciliation for iniquity and to bring in evelasting righteousness and to seal up vision and prophecy and to anoint the most holy. Know therefore, and discern that from the going forth of the commandment to restore and build Jerusalem unto the Anointed One—the Prince—shall be seven weeks; and three score and two weeks it shall be built again, with street and moat even in troublous times."

The book closes, you remember, with a suggestion of a judgment day:

> "At that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble such as there never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Now it may, or may not surprise you to learn that this Book of Daniel had a great deal more to do with the Messianic Expectation as it existed at the time of the Christian era than all the rest of the Bible taken together. Along with it, of course, should be classed that other book, "The Blessing of Enoch." In point of fact, a whole literature was extant at the time, which had much more influence probably on the minds of the people, than the sacred books of the priesthood or the church. It was then perhaps even as now; scholars and the people may nominally have the same religion, but their interpretation of it will be quite different and make it seem like two religions.

I am coming, you see, to the subject which interests us most in that age, the rise of the Messianic Expectation. How did it come? You will say, perhaps, that the Old Testament is full of it. Strangely enough, the Jewish Rabbis at the time of the Christian era said the same thing. There is a tradition of one of these Rabbis having said that: "Prophet's prophesy of nothing else save of the Messiah."

Yet I must assert that if it were not for the Book of Daniel, we should scarcely have a hint as to the rise of the Messianic Expectation, at the time of the birth

of Jesus in Judea. The great point to bear in mind, is just this: Among the older prophets, the great prophets of Israel, the Messianic Expectation was not so much with regard to a person, as with regard to the people of Israel themselves. What they talked of and dreamed of, and looked forward to, and pointed out to the people, was the new Jerusalem which was to come. What they had in mind, was the future kingdom of God on earth, and only incidently did they talk of the one who was to bring that kingdom about, or of the personal Deliverer. In so far as they talked of the Anointed One, the Messiah, who was to accomplish this, sometimes they were speaking of an outside king like Cyrus of Persia, and not an Israelite at all, not necessarily a saintly hero of God, but simply an individual whose efforts should work in this direction through the guidance of Providence. It was of the kingdom itself that the old prophets were talking. I venture to say that we should more nearly express the feeling of the prophet if we said that in their thought, the children of Israel themselves were to be the Messiah, rather than any one special anointed hero of God.

The older Messianic Expectation, therefore, was radically different in many ways in its spirit from the Messianic Expectation of the Christian era. In that passage which I read to you from the Second Isaiah there is no reference to a personal Messiah, and probably no reference to such a person in any of his writings. Down to the time of the establishment of the Jewish church in the year 444 B. C., the dominant note of the Messianic Expectation had been of this other kind. The enthusiasm about the coming of a personal Messiah has to be explained through what took place during that interval of which I am now speaking. The cue to it, as I have said, is in that Apocalyptic literature, an example of which we find in the Book of Daniel.

At the same time, there is the fact before us, that even the scholars of Jerusalem at the time of the coming of Jesus, had begun to see throughout the sacred scriptures the prophecy of this Anointed One who was to come as the Redeemer or Deliverer. How shall we explain it? It lies in one fact which I have not yet mentioned to you. In the last century before the Christian era, Hebrew had practically become a dead language. How vital this change was, we can only vaguely appreciate. Down to the time of 444 B. C. the people who founded the restored Jerusalem and were the Israelites of that day, on the whole spoke the language of the old prophets, the speech of Amos and Hosea, of Isaiah and Jeremiah. The plain, homely, matter-of fact, direct utterances of these prophets could mean just what the words said, to the people who heard them at that time. But during these few hundred years a new language had spread abroad among the people; and at the time of the Christian era the language of the country was Aramaic, and this was the language of Jesus.

The moment a language becomes dead, it takes on a wholly new character; it may lose its simplicity and directness, and admit an element of mysticism which was quite foreign to it at other times. Words themselves become sacred, and peculiar meanings are attributed to them. Hence it is that we can understand why, at the time of the Christian era, the priesthood or the scholars of Israel should have lost much of the clear meaning of their own sacred scriptures. Hence it was that when once this expectation of a personal Messiah had fully taken shape and even won its way among the priesthood or scholars, it was not such a difficult matter for them to go back to their writings and put mystical interpretations upon the sentences or words all the way through, discovering by this means constant references to such a personal Messiah, when the references were not there at all, or only in a slight or vague degree.

Keep in mind the fact, as I have said, that each prophet who had promised hope for the future, had thought of that hope as soon to be realized. And we see now that it had not been fully realized. The new Jerusalem, as they had dreamed of it, had not yet come, and hundreds of years had gone by. It was not strange that the Messianic Expectation should have taken another turn.

But the question of all questions arises: What brought Apocalyptic literature into existence? Why had it taken such a vital hold on the people? Only in answering this question can we explain the new ideas concerning the Messianic Expectation.

It all turns around an epoch in the history of Jerusalem, or of the people of Israel, of which we have no mention whatever, so far as I know, in our Bible. In one sense, we might say, the critical epoch in the history of Judaism was not in the day of the "Judges" after the death of Moses when the Canaanites threatened to exterminate the Israelites who had wandered over into Palestine. It was not even in the days of the kingdom, when the paganism of the Canaanites threatened to conquer the worship of Yahweh, the God of Israel. It was not altogether in the overthrow of Jerusalem and the captivity of the Israelites in Babylon. Nor was it after the restoration of Jerusalem and the contact of Judaism with the other religion of Persia, which seemed ready to fuse with it, if not completely to alter its character. No, the real menace to Judaism came as an influence from the West, from a country which had been in a state of barbarism almost, at the time when the great prophets were speaking. I am thinking, of course, of Greece and of Attic culture.

This "Attic culture" was the most insidious foe which had ever arisen to the religions of the ancient world. What gave it such a disintegrating power we can only dimly understand. It conquered the religion of Rome and the educated people of Rome after the armies of Rome had conquered Greece. It encamped in Egypt, became domesticated there, and overthrew the oldest religion in the world, a religion which had withstood all outside foes for upward of nearly 2,000 years. Why is it that Greek culture did not cause Judaism to disintegrate and go to pieces? It did make the effort. Naught of this, to be sure, is to be found clearly described in the Bible. One of the greatest battles of history was to be fought at this time, far more eventful in its way than the battles fought by the Cæsars, at least so far as the future of religious thought was concerned. It was to be a battle between two spiritual forces.

The reason, humanly speaking, why Judaism did not go under to Greek culture, was because of the fact that, unlike the methods pursued elsewhere by the new Greek empire established in the East after the death of Alexander the Great, the man who had control over Palestine undertook to wipe out the religion there by violence. It was that effort which saved Judaism. Had the course of events been left to work out their own consequences in Palestine, as in Rome or Egypt, that insidious foe of the old religions of the earlier world might have even killed Judaism.

In that other literature I have spoken of, which used to be bound up with the Bible and went under the name of the Apocrypha, there are two books of history; and in these books we find our cue. Without them we should have no explanation of what went on in that eventful time there. But in the books of the "Maccabees" we learn how for the first time since the overthrow of Jerusalem in 586, a real kingdom was established there, an independent kingdom. It lasted but for a few months only. The leaders had not set out

with the idea of establishing a new kingdom. But before they arose there had been woe in the land. As we read in the first chapter of the First Book of the Maccabees.

"There was great mourning in Israel in every place where they were; so that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of woman was changed; every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness. The land also was moved for the inhabitants thereof and all the house of Jacob was covered with confusion."

And what was all this about? Why this sorrow in the new Jerusalem? The explanation is contained in the same chapter, where we are told:

"King Antiochus wrote to his whole kingdom that all should be one people and every one should leave his laws. So all the heathen agreed according to the commandment of the king. The king had sent letters by messengers unto Jerusalem and the seats of Judah that they should follow the strange laws of the land, and forbid burnt offerings and sacrifices and drink offerings in the temple; and that they should profane the Sabbath and festival days; and pollute the sanctuary and holy people; sacrifice swines' flesh and unclean beasts; to the end they might forget the law and change all the ordinances. And whosoever would not do according to the commandment of the king, he should die."

It was an extraordinary policy and the worst one which the king could have tried. The old story repeated itself: Persecution gave still stronger life to the religion of the people. Once more the sifting process was carried out by which only the loyal were to survive in the end and perpetuate the Judaism of old. The people died by the thousands; a whole army of them allowed themselves to be slaughtered without raising a blow in their own defense, because they had been attacked on the Sabbath day. I have not time to tell you the story, how a venerable priest had said:

"Yet will I and my sons and my brethren walk in the covenant of our fathers. God forbid that we should forsake the law and the ordinances. We will not hearken to the king's words, to go from our religion either on the right hand or the left."

And as he said these words, you remember, there came a Jew who had not the courage to refuse and was about to offer sacrifice to the heathen god. And the venerable priest stepped forth and slew the man and slew the king's officer. Then he and his sons fled to the mountains and organized an army of resistance. We know of the battles they fought, of the victories they won. We know of the slaughter which took place, of the kingdom which was temporarily set up under Judas Maccabeus. And we know how he was finally overthrown and the people were conquered. But they were only conquered by a concession on the part of the conqueror that they should be left alone in their religion. Judaism had won. The attack made upon it had put it in open conflict with Greek culture, Greek influences, Greek philosophy. Persecution had saved it from its most dangerous foe.

I tell you this story because we have the best evidence that it was just about this time when the new Apocalyptic literature began to appear. In that awful struggle of the people to save their religion and be true to the ordinances of their law, the Messianic Expectation underwent a change. The cry went up now for a personal Deliverer, for the Anointed One who should come. They had had the promise of the glorified Jerusalem from the early prophets, and the promise had not yet been realized. It looked now as if Jerusalem itself would go down forever and not appear again in any form, much less as a glorified Jerusalem. Just at the time of the deepest gloom there arose the strongest conviction, not only that a new Deliverer would come and a new Jerusalem would arise, but that they, the people of Israel, were to become the rulers over the whole earth. It seems like a wild dream; but you must remember that it was in the old days. And it is in just such a crisis that people will dream dreams; it may be at the very stage when their cause is the lowest down that they have the wildest hopes of what is to come. At last the Messianic Expectations of a kingdom of God, fused with the expectation of a personal Deliverer or a Messiah, who was to bring that kingdom about.

The new Jerusalem as holding dominion over the whole world, did not come. They lost their fight for freedom and independence, but they won their freedom for their religion. Yet the new dreams had now found their way into the hearts of the people. The visions of "Daniel" spread far and wide.

Then came a new danger to the children of Israel. They had been the victims of the wrath of the king of Babylon; they had been the subjects of the great Persian empire; they had been under the yoke of the new Greek empire set up by Alexander the Great. Now at last they were to fall under the iron hand of Roman despotism. Before the armies of Rome none of the nations could stand up and hold their own. A hundred years had gone by since Daniel had written of his visions. The cause of Israel had reached its lowest ebb, one might say, in the last half century before the Christian era. The kingdom of God had not come; the new Jerusalem had not appeared; the Deliverer was not yet at hand.

But in the presence of the Roman soldiers in Galilee, and in the streets of Jerusalem, when the people were paying their tribute to Cæsar, at the time when they were at their lowest stage of degraded subjection to the Gentile, just at that time the dream of a coming Messiah may have been the strongest. It was talked of in the households of Galilee and among the sages at Jerusalem. We are told, for instance, from outside sources, how at this very time the belief had taken firm hold among the people that they were going to have dominion over the whole earth. It was wild and chimerical, we say. Yet not so strange! The worse the conditions, the wilder the dream—that has been often the fact in history.

The day and the hour had not yet been definitely fixed upon in Judea, but the feeling was growing that the time was nigh at hand.

And at that very time, down in the wilderness of Judea, by the river Jordan, a new leader appeared. It was a strange figure, uncouth and wild in aspect, "with his raiment of camel's hair and a leathern girdle about his loins, and his meat was locusts and wild honey." And from him went up the cry: "Repent ye, for the kingdom of heaven is at hand." It was "the voice of one crying in the wilderness: Prepare ye the way of the Lord; make his paths straight."

In this language we see the tone of a new prophecy. The line of the great prophets of Israel had not died out. Once more the old spirit of Isaiah and Jeremiah was to flame out and shake the world; yes, shake it to its foundations. The "forerunner" had come, John the Baptist. Of the new prophecy of Israel I shall speak in the next lecture.

Forgiveness.

My heart was heavy, for its trust had been
  Abused, its kindness answered with foul wrong;
So, turning gloomily from my fellow-men,
  One summer Sabbath day I strolled among
The green mounds of the village burial-place;
Where, pondering how all human love and hate
Find one sad level; and how, soon or late,
Wronged and wrongdoer, each with meekened face,
  And cold hands folded over a still heart,
Pass the green threshold of our common grave,
  Whither all footsteps tend, whence none depart,
Awed for myself, and pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and trembling, I forgave!

—*John Greenleaf Whittier.*

The Study Table.

Literary Notes.

Mrs. Caroline Leslie Field, a daughter of Mrs. A. D. T. Whitney, is said to have inherited much of the mother's talent and is to appear this fall in her initial volume, "Nannie's Happy Childhood," to be published by the Houghton, Mifflin Company.

Miss Jewett promises two more books in the fall from the same press.

"The Law of Civilization," a talk by Mrs. Brooks Adams, published by the Macmillan Company, is to be translated into French and used as a text-book in the University of France.

Beatrice Harraden's "The Fowler" has reached its third American edition, eight thousand having been sold in this country and ten thousand in England.

F. Blumentrite, an author widely acquainted among Filipinos, has an article in the August "Popular Science Monthly" on "The Race Question in the Philippine Islands." He believes these people to be very nearly on a par with the white races in civilization, and thinks it little short of barbarism to subjugate and practically enslave them when they are perfectly well qualified to govern themselves. This issue also has a timely article on "Herbert Spencer at Seventy-nine." The remarkable life is drawing to a remarkable close, and soon the thoughtful world will awaken to a new sense of its debt to this great mind that has brought cosmos out of the chaos of human thought concerning the great problems of life and nature.

"The Sunken Bell."

The publication by R. H. Russell of "The Sunken Bell," which is rendered here for the first time into English verse, gives opportunity to review again the greatest and most poetic of Gerhart Hauptmann's plays. The portrait of the author faces the reader as he opens the book at the title page. It is the face of a genius, boyish—he was born in 1862—rather painful, introspective, dreaming, yet with great will power betokened in the set lips. The brow is high, the nose well shaped and sensitive. I imagine the eyes are light and with a weary look, and that the face is pale. I recall that he has been writing now for ten years, and in that time he has produced ten plays. These range in their method from the tragic realism of "Die Weber" (The Weavers) to the poetic but not less tragic symbolism of the present play. In all his work there is immense tragic strength, with something of Shakespeare and something of Ibsen, but withal the singular mark of an original genius.

The youngest of the triumvirate of the German stage—Wildenbruch, Sudermann, Hauptmann—he is, on the whole, the greatest. It is significant that the dramatic note of the three is practically the same. They have chosen to exploit individualism, which is likewise the dramatic field of their master, Ibsen. But where Ibsen displays the struggle between the modern spirit and the past, the hereditary forces that restrain and imprison the individual, the German playwrights show the conflict of some ideal man with the forces that restrict his evolution, or the struggle between the future spirit and the present. Broadly stating their principles, Wildenbruch erects before his heroes the opposition of physical authority, Sudermann the barriers of the conventional code, Hauptmann the restraints that bind the creative spirit. This adventure into the future gives to the German plays a symbolism, an idealism, that does not pertain to the social studies of Ibsen, that bear more directly upon present-day problems.

"The Sunken Bell" is the most poetic and symbolistic of Hauptmann's works. It is in effect a German fairy story, the elves and sprites, Rautendelein, the Wittiken, the Hobgoblin and Nickelmann are figures from German folk-lore. With them are mingled realistic characters—a typical parson, barber, schoolmaster and wife from German village life. And Heinrich, making bells both for the valley and the mountains, bound to the realities but striving for the ideal, brings the people of the different realms into intimate connection.

The play may be enjoyed simply for its fairy beauty and for the contrasts existing between the valley and mountain realms. A deeper reading suggests the author's motive. The activity of three worlds is disclosed. There is the world of Nature, which is characterized by absolute freedom, yet somehow needing redemption. The lowest nature is the Hobgoblin and Nickelmann; the highest, the sweet elf, Rautendelein. Their home is the mountains, where the air is rarefied and pure. There is the world of Men, characterized by the conventional—the lowest, the parson, representing the conventions of belief; the schoolmaster, the conventions of knowledge; the barber, the conventions of conduct, and Magda, the conventions of the home. The highest among the folk is Heinrich, who tires of the valley and aspires toward the heights. There is the world of Fate; through Wittiken, the indifferent friend of all, things come to pass. As Mr. Meltzer suggests, she is the "eternal passionless philosophy of life." The interpretation of the parable and the symbols now becomes easy. The Sun is the emblem of Truth. The valley folk dwell only in the shadows. Living apart from Nature, bound in by creeds, superstitions and theories, Humanity needs redemption. Heinrich attempts to live in the Sun; he is Balder, the Savior of Men. For the task a man of god-like strength is needed. Heinrich strives in agony of spirit to accomplish his mission, but without entire success. He fails for three reasons. The ideal he conceives is too absolute, beyond the reach of any mortal. But, supposing the ideal to be attainable, he who is here called is too weak in his purpose and character; he cannot control the dwarfs of energy. Then the conventional, the pleadings of Magda and the vicar, have their truth and proper claims. Yet, though Balder dies in hopeless passion, there is implication that one stronger than he may reach the Sun and Humanity live in freedom and sincerity.

In this brief sketch of the symbolism of the play the beauty of character and situation does not of course appear—a beauty not lost in the rendering of Mr. Meltzer, which must approach the original German in grace and freedom. A single instance of the translation may be given—Rautendelein's song at the very first:

> "Where do I come from? . . . Whither go?
> Tell me—I long to know!
> Did I grow as the birds of the woodland gay?
> Am I a fay?
> Who asks the sweet flower
> That blooms in the dell,
> And brightens the bower,
> Its tale to tell?
> Yet oft, as I sit by my well, alone,
> I sigh for the mother I ne'er have known.
> But my weird must dree—
> And I'm fair to see—
> A golden-haired maid of the forest free!"

Rautendelein is, too, I may remark in closing, one of the rarest, fairest, elfin figures to be found upon the modern stage, and her tragedy is not less pitiful than Heinrich's.

OSCAR LOVELL TRIGGS.

"The Sunken Bell," by Gerhart Hauptmann, freely rendered into English verse by Charles Henry Meltzer. R. H. Russell, N. Y

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—We should think of opportunity and not of time.
MON.—Nurture your mind with great thoughts. To believe in the heroic makes heroes.
TUES.—I have great confidence in the revelations which holidays bring forth.
WED.—We are free agents and man is more powerful than matter.
THURS.—A man's fate is his own temper.
FRI.—Our domestic affections are the most salutary basis of all good government.
SAT.—Justice is truth in action.

—*Disraeli.*

Why and Wherefore.

I know not whence I came;
I know not whither I go;
But the fact stands clear
That I am here
In this world of pleasure and woe.
And out of the mist and murk
Another truth shines plain—
It is in my power
Each day and hour
To add to its joy or its pain.

I know that the earth exists,
It is none of my business why.
I cannot find out
What it's all about—
I would but waste time to try.
My life is a brief, brief thing,
I am here for a little space,
And while I stay,
I would like, if I may,
To brighten and better the place.

The trouble, I think, with us all
Is the lack of a high conceit;
If each man thought
He was sent to the spot
To make it a bit more sweet,
How soon we could gladden the world,
How easily right all wrong,
If nobody shirked
And each one worked
To help his fellows along.
Cease wondering why you came;
Stop looking for faults and flaws;
Rise up to-day
In your pride and say:
"I am part of the first great cause.
However full the world,
There is room for an earnest man;
It had need of me
Or I would not be—
I am here to strengthen the plan."

—*Ella Wheeler Wilcox in Forum.*

The King's Harvest.

Once there lived a king who ruled over a large and fair country. He had many subjects who were educated, good and happy people. They claimed to make their king's wishes the laws of life, and the king was well pleased with them.

In the wilderness there was much rich land, so the king sowed the seed of a great and rich harvest there, saying: "My people will gladly gather the grain when it is ripe." The seed sprang up, the grain grew, and the fields were soon white for the harvest.

Then the king said to his people, "Go ye into my fields and gather the grain into my storehouse, and when the harvest is over I will reward you richly."

But what was the king's surprise to see most of his subjects stand back, while only one here and there stepped forward to do the work.

The idlers said, "Why should we work in that field? We have plenty of work in tilling our own fields and getting bread for our own families. Besides, the king is abundantly able to speak the word and cause all of his harvest to be gathered in miraculously. We will not work in the king's harvest field."

Then the king bade some of his most faithful servants to cry aloud that it was the subjects' duty to obey the king's commands. A few more came to reap, but many shut their ears and would not hear. So as the days went on, the reapers came, a few at a time, into the field. But the harvest was so great that their work hardly seemed to make an impression.

One day, when the king went forth in royal state, he saw gathered about the doorway the children of the realm.

"Oh, king," they said, "we have heard the cry for reapers, and we wish to go into the fields and help."

"What can you do?" said the king.

Then they showed him that they had brought tiny sickles that would cut off at least a few sheaves of grain.

So the king said, "Go."

Then the children went into the field and worked with all their little strength, but because there were so many of them their work began to count.

Then, when the idlers at home saw that, for very shame they said, "Let us work in the king's field, too." So it came to pass that before the harvest was ended nearly all of the people were at work, and the king saw that all the harvest would be gathered.

To the children he said, "On the day of the harvest home I will reward you, not according to your strength, but according to the willing spirit in which you have worked, and your good example which made the older people ashamed of being idle."—*Selected.*

The Longest Word.

"Rob," said Tom, "which is the most dangerous word to pronounce in the English language?"

"Don't know, unless it's a swearing word."

"Pooh!" said Tom, "it's stumbled, because you are sure to get a tumble between the first and last letter."

"Ha, ha!" said Rob. "Now I've got one for you. I found it one day in the paper. Which is the longest word in the English language?"

"Incomprehensibility," said Tom, promptly.

"No, sir; it's smiles, because there's a whole mile between the first and last letter."

"Ho, ho!" cried Tom, "that's nothing. I know a word that has over three miles between its beginning and ending."

"What's that?" asked Rob, faintly.

"Beleaguered," said Tom.

What He Could Do.

A lad in Boston, rather small for his years, works in an office as an errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him: "You never will amount to much; you never can do much business; you are too small."

The little fellow looked at them. "Well," said he, "small as I am I can do something which none of you four men can do."

"Ah, what is that?" they asked.

"I don't know that I ought to tell you," he replied.

But they were anxious to know, and urged him to tell what he could do that none of them was able to do.

"I can keep from swearing!" said the little fellow.

The four gentlemen did not question him any further.—*The Sign.*

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The Field.

"The World is my Country; to do good is my Religion."

Newport, R. I.—The resignation of Rev. George W. Cutter, pastor of the Channing Memorial Church, presented at the close of ten years' ministry, was recently rejected on the part of the congregation by a large vote and the "Newport Herald" says: "We cannot afford to have such a man leave us." * * * The Jewish synagogue of this place has recently been involved in a quarrel which appealed to the civil court for settlement, but no sooner were the judges at work upon the case than word was brought that the contending parties had come to an amicable settlement. A pity that they had not got to business before the court had been appealed to.

Chicago.—The organization of the Anti-imperialist League for the Central West has recently been perfected by the election of J. Sterling Morton of Nebraska as president; General McClurg, Professor Von Holst, Bishop Spalding of Peoria, R. T. Crane and Professor Graham Taylor of Chicago, Bishop Vincent of Chautauqua, Judge Rufus Smith of Cincinnati, as vice-presidents; Howard Russell Smith of Chicago as secretary and E. Burrett Smith as chairman of the executive committee. The change in the courtesy, if not in the conviction of the Chicago papers, is marked, by the respectful way in which they have received this announcement, as compared to the ungracious and vulgar ridicule which they heaped upon it in its incipiency, when they noted the first meeting held in Central Music Hall, last June. Nearly all the papers have given generous space to the correspondence offered the public by the officers of the league. Letters from United States Senator Mason, ex-Senator Edmunds, Andrew Carnegie, Herbert Welch, Charles Eliot, Norton and many others are published. Says Professor Norton: "One end is to be aimed at as pre-eminent to all others—to bring the deplorable and shameful war in the Philippines to a close." Says Bishop Vincent: "The moral situation in the Philippines ought to distress every true American heart; it is so utterly un-American in spirit. How any genuine American, with the principles of the Declaration of Independence in his soul can look complacently on what is going on to-day in the Philippines, I cannot understand."

Buddhism.—Dr. Paul Carus' interesting little book entitled "Dharma," has been translated into one of the vernaculars of India, and is being extensively circulated among the natives.

Spiritualism.—Tissot, whose picorial life of Christ was the art sensation in America last winter, and of which pictures we spoke at length, has now declared himself a spiritualist. This was to be expected. The credentials of Christianity seemed in his mind to be largely geographical and historical. To such minds the credentials of spirit will naturally assume material shapes.

Tower Hill, Wis.—Professor E. C. Perisho of the Platteville Normal School made his annual visit last week and gave the geologic history of the place whereon we stand. T. R. Lloyd Jones of the Hill Side Home School gave "The History of a Grain of Sand" in the Nature Study series. Professor Schultz of the Spring Green High School is giving two field studies, largely botanical. Robert Joiner has given one of his delightful stories of the forest, and another is expected. The following announcement for the Sunday meetings represents the local advertisement. Since its publication the Rev. Father O'Reilly, president of the Catholic Total Abstinence Society of Wisconsin, has consented to follow Jane Addams in her address on Sunday, August 20.

ANNUAL GROVE AND BASKET MEETINGS.

—At—

TOWER HILL,

Three Sundays,

AUGUST 13, 20, 27, 1899.

The Meetings will Begin 10:30 a. m. and Adjourn 12:30 p. m. for Dinner. Reassemble at 2 p. m. and Adjourn 4 p. m. 7 p. m. Vesper Reading by Mr. Jones.

LEADING ADDRESSES AND SERMONS,

Sunday, August 13.

10:30 a. m., Historical Sketch of Helena Valley Grove Meetings, by Helen M. Jones. Rev. S. Hecht, Rabbi of Jewish Congregation of Milwaukee. 2 p. m., Rev. H. M. Simmons of Minneapolis. 7 p. m., Vesper Readings, Browning's "Saul."

Sunday, August 20.

YOUNG PEOPLE'S DAY.

10:30 a. m., Jenkin Lloyd Jones of Chicago. Subject, "International Disarmament, or the Call for Peace. 2 p. m., Address of Welcome by Carl Hill of Spring Green. Address to Young People by Jane Addams, founder and head of Hull House, Chicago, followed by Mrs. Lydia Avery Coonley Ward of Chicago. 7 p. m., Vesper Readings, Kipling's McAndrew's Hymn.

Sunday, August 27.

10:30 a. m., Rev. W. D. Simonds of Madison. Subject: "True Sources of National Greatness." 2 p. m., Rev. L. J. Duncan of Milwaukee. Subject: "The Church of the Living God." 7 p. m., Vesper Readings, "Whitman's Passage to India."

Among other speakers to be heard will be: Rev. Mary Colson, Cherokee, Ia., Rev. F. M. S. Hodgin, Humboldt, Ia., Rev. Adolph Rosbach, Ida Grove, Ia.

Bring your basket and eat your dinner under the trees. Ice water will be furnished free. Dinner and ice cream can be obtained at the dining hall.

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August 15, 1899.

Books Received.

The Macmillan Company, New York and London: "The Physical Nature of the Child, and How to Study It." By Stuart H. Rowe, Ph. D. $1.

Fords, Howard & Hulbert, New York: "Patriotic Nuggets." Gathered by John R. Howard. 40 cents.

G. P. Putnam's Sons, New York: "American National Red Cross Relief Committee Reports." Paper, 75 cents. Cloth, $1.

C. D. Phillips & Co., Chicago: "Chicago—Satan's Sanctum." By L. O. Curon.

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Worn and weary women, facing the daily routine of unescapable duties, will find here consolation and fresh motives to go on.—*Helen Campbell.*

They accept large scientific views of life, its origin and fulfillment.—*The American Hebrew.*

Eminently practical for life's duties.—*Boston Transcript.*

Eight discourses, neither dusty nor dry. They have passed into other languages and have been widely copied in publications of various sects and no sect.—*World-Herald,* Omaha.

The magician's wand is put in our hands and if we will but consent to use it we shall see everywhere about us in that light that seemed so dark a little while ago, gems and treasures inestimabel which only wait to be ours by our use of them.—*The Countess of Aberdeen in Preface to the Glasgow Edition.*

In style as classic as was ever penned, and with an imagery the most unique and chaste, what Sam Jones says in the dialect of his section, "Quit you meanness."—*Frances E. Willard.*

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A Beautiful Birthday, Gift and Holiday Book.

The Publishers of the NEW UNITY have just issued a beautiful book, very suitable as a Birthday or Holiday present. The critics of the Chicago *Inter Ocean, Chronicle* and *The Cause.* who have seen the first copies from the press, thus describe it:

[Chicago Inter Ocean.]

"Flowers of Grasses"—Verses by Juniata Stafford. (Chicago: Alfred C. Clark & Co., Publishers. This charming little volume, daintily printed and bound in soft birchbark cover, brings to us the sweet breath of field and meadow. And the verses which it contains fitly add to the pleasant impression given by the outward form of the little book. They tell of nature and nature's beauties, of soft airs and rippling brooks, and they do more, for they show to us the lessons which the beautiful things of God's creation have for every one of us. In this, even more than in her smooth and rippling lines, do we read this writer's title clear to the name of true poet. For the heaven-conferred mission of the poet is to interpret nature and life for the help and instruction of mankind, since most of us, our sight uncleared by heavenward glances, cannot read the divine message. As a specimen of Miss Stafford's graceful versification we quote two stanzas from her wreath of "Birthday Verses," one for each month in the year, a charming idea:

March.

All the brown twigs are stirring within;
Winter has surely gone past!
Wrappings of tree-buds are stretching quite thin—
Springtime is nearing at last!

Color and gladness are coming this way—
Listen, dear heart, while I sing!
Here is my gift for your beautiful day;
Love and the heralds of spring.

October.

Gentian, in this restful place,
In this quiet hour,
Speaking with a holy grace
Word of sky and flower,
I will hear you in my hand
As a birthday token;
Help my friend to understand
Love and peace have spoken.

A Book of Thoughtful Verses.

[Chicago Chronicle.]

"Flowers of Grasses" is the fanciful title given to a small collection of verses by Juniata Stafford, a lady of Chicago, pleasantly known in periodical literature. Some of the collection are occasional verses, and carry the stamp of such, but others are of more general nature, and in each of these there is always some germ of thought that is clearly, often very felicitously worked out. The "Song of the Weeds" enforces a wholesome and suggestive lesson of the usefulness often, perhaps always, subserved by even the humblest and apparently most useless things, and it is musically embodied in flowing verse.

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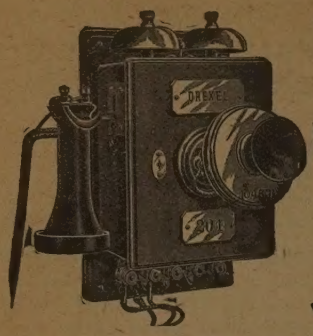

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